



# Islamic Online University

# The Three Shelters

A Commentary on Chapters  
112, 113 & 114 of the Qur'aan  
[Also Known as the Three Quls]

By

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## Module 4

تفسير سورة الإخلاص

# Tafseer Soorah al-Ikhlaas

## Verse 4

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

#### 4. "And there is none equal to Him."

Allaah closes the chapter with a restatement of the opening verse. If God is unique, nothing can be equal to Him. If nothing is equal to Him, then He alone is unique. If He alone is Self-Sufficient and all creation is in need of Him, nothing in creation can be equal to Him. If He does not bear offspring, nor did anyone or anything give birth to Him, nothing or no one can be equal to Him as every created thing came into existence after a period of non-existence.

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

**"And there is none equal to Him."** Regarding this verse and the contents of the chapter as a whole, Ibn Rajab wrote the following:

This chapter contains a description of Allaah's Unity, His Uniqueness, His lack of similitude, and His not being among the created species because individuals of every species are similar to each other, as gold is similar to gold, and humans similar to other humans and they form pairs. Due to that, the Almighty said:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

**"I have created everything in pairs, that you may remember (the Grace of Allaah)."** (Soorah *ath-Thaariyaat*, 51: 49)

Every created thing has something similar to it, called its pair, or something resembling it, called its equal. If the Creator were from one or other of these species He would have an equal and a similitude. Its impossibility is known from the revelation as well as reason.

Thus, this chapter contains the genealogy and description of God the Most Merciful. It was revealed by Allaah to refute beliefs attributed to Him by misguided people concerning His similitude, bodily form, origin and offspring.

The claims of idolaters, Sabians, Christians and Jews, and hypocrites from this nation that Allaah gave birth to angels, intelligences, souls, or prophets and others are also included in that.

Likewise, the claims of pagans and people of the Book affirming the existence of things which are similar to Him may also be included. For example, those who paint pictures or make statues of Allaah are claiming similitude, those who worship others besides Him claim similitude, and those who attribute some parts of His creation to others besides Him claim similitude. However, nothing is similar to Him in His Attributes, His Dominion or His Divinity.

Thus, this chapter contains the glorification and elevation of God beyond having any origin, offspring, resemblance or similitude. Every created thing must be related to one or other of these states or meanings. Animals must either have a parent or a child, or some one similar to them who is equal to them. Likewise, the jinn and angels, as the Almighty said: **“I have created everything in pairs, that you may remember.”** (*Soorah ath-Thaariyaat*, 51: 49) Some of the early scholars said the verse meant **“that you may remember,”** and know that the Creator of all the pairs is One. The Almighty also said:

﴿وَالشَّفْعِ وَالْوَتْرِ﴾

**“By the even and the odd.”** (*Soorah al-Fajr*, 89: 3)

Mujaahid explained: Everything which Allaah created is even (is in pairs) as He said: **“I have created everything in pairs, that you may remember.”** For example, disbelief and belief, guidance and misguidance, wretchedness and happiness, night and day, the heavens and the earth, the land and the sea, the sun and the moon, the jinn and humans. The “odd” is Allaah the Blessed and Transcendent.<sup>1</sup>

Consequently, belief in Qadar is a part of the fabric of *Tawhīd* as Ibn ‘Abbaas said. Those Qadarites who claim free will and deny Qadar have ascribed to Allaah a partner in creation. *Shirk* (associationism) in the Unity of Divinity is sometimes a major sin indicating apostasy, excommunicating the perpetrator from the community of believers, and guaranteeing an eternity in the Hell Fire. At other

<sup>1</sup> Ibn Rajab mentioned here that this interpretation of Mujaahid’s was quoted by al-Bukhaaree in his authentic collection and it is to be relied upon because it is the most correct interpretation. Ath-Thawree said: If an interpretation comes to you from Mujaahid, it is sufficient for you. Ibn Taymiyyah also preferred it over the other opinions. (*Rawaa’i‘ at-Tafseer*, vol. 2, p. 676).

times it may be a minor sin, like swearing by other than Allaah, fearing others besides Him, putting one's hopes and trust in others and humbling oneself before them, or saying: 'It is as Allaah wished and you wished'. Also included is seeking one's provisions from other than Allaah, praising and thanking others for what Allaah gave, doing deeds for others besides Allaah. Therefore, Allaah prohibited the imitation of His Acts by making pictures, and forbade anyone to give himself any of Allaah's Names which are unique to Him like: Allaah, ar-Rahmaan (the Beneficent) and ar-Rabb (Lord).<sup>2</sup>

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<sup>2</sup> *Rawaa'i' at-Tafseer*, vol. 2, pp. 674-7.